ISTIAN INTELLIGENCE

WERE ONCE THESE MAXIMS FIX'D, -THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, AND ERROR, FRAUD AND SUPERSTITION PAIL.

VOL. XI.

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BY SHELDON & DICKMAN. WILLIAM A. DREW, -Editor.

[From the Universalist Expositor.] difications of the Popular Doctrine of Endless Misery.

The design of this article being some at novel, we would have the reader arly apprized of the course we intend oint out the inconsistency of certain difications it appears to be undergoing. e of our speculative divines, unwilling spense with so imposing a tenet, and ng, nevertheless, unprepared to mainit in all its native barbarity, have ed to accommodate it, in a degree, to dictates of reason and humanity. But et the ground on which they rest the doctrine itself. With an oversight, arkable, but not uncommon with inthe original appositeness admitted: naps, but deprived of its foundation. exposure of this fact, if made with suf- the speculatist. ent plainness, will lead the advocates g it back to its proper though horrible acter, or abandon it altogether. In an alternative, we doubt not that mawhen the case becomes generally untood, we believe that the tide of imement, which is already felt, will be sted more fully to the abolition of the xious dogma, instead of being divert-

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vain attempts for its amendment. he sole ground on which endless misehit; or, at least, that they explicitly ion a punishment in eternity, without ranting the hope of its termination. It the Bible, we are told, that the docrests. And if, for the purpose of reg the question into a definite comwe ask, on what part of the Bible? ught forward. As it is important to the character of the testimony on ch so much depends, we shall do well

passages as the following: As it is appointed unto men once to die, after this the judgment.' Heb. ix, 27. shall all stand before the judgment of Christ; for it is written, As I live, and every tongue shall confess to God. imself to God.' Rom. xiv, 10-12. must all appear before the judgment the irremissible guilt. of Christ, that every one may receive

but the goats on the left. . . .

ed me not. . . . And these shall go held, at the present day, by the common yinto everlasting punishment.' Matt. mass of its believers. 31-46. 'I say unto you, that every ; for by thy words thou shalt be justi-Matt. xii, 27. 'After thy hardwhen your fear cometh. . .

one unto him, Lord, are there few to our common sense of propriety. have eaten and drunk in thy presence, hall say, I tell you I know you not tions. ace ye are; depart from me, all ye

presence of the Lord, and from the glory of his power.' 2 Thess. i, 7-9. 'The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brim-Our immediate aim is not to stone in the presence of the holy angels, fute the doctrine of endless misery; but and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest, day nor night, who worship the beast and

mark of his name ' Rev. xiv, 10, 11. These and all similar texts relate directly, it is affirmed, to the future world; and on their authority, when so applied, is the le attempting this, they seem wholly to notion of endless misery maintained .-Take the e away, and it would no longer exist, as a part of the Christian faith. might indeed, be still cherished, possibly, ious speculatists, they, in the first and offered as a mere philosophical con-e, advance the general hypothesis on jecture, like the theory of Burnet concernin alleged proofs; and then they pro- ing the earth's creation and changes, or to modify it, till they remove it entire- that of Darwin concerning the origin of om the reach of those proofs, even the moon and planets; but it would cease from our pulpits, our creeds, and our courleaving the structure, much improved ses of religious instruction, and retire to the closet of the student, and the brain of

Now, it is manifest that a doctrine which e doctrine to see that they must either claims to be founded immediately on these texts, must in order to preserve any consistency, be carefully modified according to the tenor of their testimony. If they of them will choose the latter course; teach the fact, they just as authoritatively when the case hecomes generally un-teach the mode. And indeed we find that the notion of endless misery, such as it is in the common vulgar acceptation, is, for the most part, well enough conformed to the language of these passages, admitting that they refer at all to the subject. After death, or at the end of time, there is to believed and urged, as an article of be a general judgment, when all nations, Christian religion, is, if we mistake all mankind, are to stand before the tributhe supposed fact that the Scriptures nal of Christ, and be judged and sentenced with regard exclusively to the charac-ters formed, and the deeds done, while in the body. Those who shall be found to have led lives of wickedness, or to have died without saving repentance, will be consigned to eternal torment for the sins they committed in this world. Though altitude of noted and oft repeated texts the intenseness of their sufferings will vary according to the magnitude and number of their past transgressions, yet the very smallest degree will be unspeakable sert it at some length. It consists of and unconceivable, such as almighty wrath passages as the following:

alone can inflict. Then will the miserable wretches seek to return to God; but no place for repentance will be granted. Then shall they cry aloud for mercy; but they have entered a world of retribution, the Lord, every knee shall bow to not of trial; their day of grace is past; and Jehovah mocks at their pain. They have then every one of us shall give account incurred an infinite debt of vengeance; eternity itself is but sufficient to punish

Such is a faithful though rather moderangels with him, then shall he sit up- tive representations in those scriptures out the same direct contradiction between he throne of his glory; and before him which are relied on for its support, and other alleged proofs and the hypothesis itbe gathered all nations; and he shall which, for the sake of the argument, we rate them one from another as a shep-must now take it for granted, relate to divideth his sheep from the goats; eternity. Let the reader look back, and seem disposed to take an undue advantage On what is all this hypothesis founded? made it their own. (Tract, No. 181. p. 7. he shall set the sheep on his right consult them again, and he will see that of this oversight; because we have kept out On the sacred testimony, that some 'shall they assert the alleged process of a gener- of view the fact that there are texts also of depart into everlasting fire,' and be 'torshall he say also unto them on the al judgment, the retrospective reference of hand, Depart from me, ye cursed, into the decision and of the succeeding punish- of endless misery: texts, that threaten punasting fire, prepared for the devil and ment, and the terrible vehemence of the angels. For I was an hungered, and torment, together with the implacable chagave me no meat; I was thirsty, and racter of the wrath of Heaven. This, gave me no drink; I was a stranger, then, is the proper, genuine state of the ye took me not in; naked, and ye doctrine. So it has been taught, urged, ed me not; sick and in prison, and ye and declaimed upon, for ages; and so it is

But in this state, it is so manifestly the word that men shall speak, they shall doctrine of infinite cruelty, that many of account therof in the day of judg- its staunch advocates themselves quail before its diabolical aspect. They cannot and by thy words thou shalt be con- shut their eyes to the immeasurable disapprobation between eternal, almighty torand impenitent heart, treasurest up ture, and the sins of frail mortals in this thyself wrath against the day of wrath momentary life; and if they attempt to revelation of the righteous judgment cover the injustice of such an affliction, od; who will render to every man ac- under the plea of divine sovereignty, coning to his deeds.' Rom. ii, 5, 6. science has something to say of the base cause I have called, and ye refused, I and damning malignity of a spirit that perstretched out my hand, and no man petuates its revenge on a helpless dependrded; but ye have set at nought all ant. In such a dilemma, it has been felt, ounsel, and would none of my reproof; that there remained but one way to rescue will laugh at your calamity and the favorite hypothesis from certain condemnation: and that was, by amending it, shall they call upon me, but I will by prudently sacrificing a part to preserve answer; they shall seek me early, but the general whole, and by shifting it from criticisms, denunciations, and even anathshall not find me. Prov. i, 24-28. its native principles to others less shocking

ve to enter in at the strait gate; for point, its defenders now tell us that men y, I say unto you, will seek to enter will indeed be punished eternally; not and shall not be able. When once the liowever, for the sins of this life; for that, ter of the house hath risen up, and it is acknowledged, seems unreasonable to the door, and ye begin to stand but for sins which the victims will perseand to knock at the door, saying, vere in committing, through the boundless Lord, open unto us; and he shall ages of the future world. And since it is wer and say unto you, I know you not right, and even inevitable, that they should lee ye are; then shall ye begin to say, suffer so long as they continue transgressors, divine justice is, on this principle, thou hast taught in our streets. But fully vindicated in its everlasting retribu-

fire taking vengeance on them that know the doctrine is removed entirely from its perly be explained in the same manner; so tions, and never raise its ken to survey was long maintained by the incessant repetition of one solitary scholastic argument, is abandoned; and endless punishment is now to be inflicted only for continued, endless transgression. What have we to say against the hypothesis, when thus explained?

Nothing,-except that it ought to have at least, some degree of affinity with the to see that it is altogether incongruous proofs claimed for its support, instead of with other important particulars in the being directly repugnant to them. What are they? Why, that the Scriptures assure us, (so it is alleged,) that hereafter, system must be inconsistent with itself. his image, and whosoever receiveth the in the final judgment, Christ will consign those on his left hand, to everlasting fire, to everlasting punishment; not because of the sins they may still continue to commit, but for the reason, expressly stated, that they had heretofore, or while in this . orld, neglected to administer unto him: 'depart from me ye cursed into everlasting fire, prepared for the devil and his angels; for I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; &c. Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment.' Accordingly, we are told, it is as plain as language can make it, that they will be punished eternally; not for the sins of this life, it is added, but for those of the future .-Let the reader mark this contradiction. Another proof, said to be equally decisive, is, that when the rich man lifted up his eyes in the torments of hell, and begged of his father Abraham a little respite, he was irrevocably denied, with this answer: 'Son, remember that thou, in thy life time, receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you, cannot, neither can they pass to us that would come from thence.' Luke xvi, 23-26. On the strength of this favorite text, we are sometimes threatened with damnation ourselves, if we do not acknowledge that in eternity an impassable barrier will separate mankind, and that the prayers of the sufferers for release or mitigation, will be inexora-bly refused; not, however, on account of their previous condition in their lifetime, but for the characters which they shall then continue to sustain. Our brethren should be a little more consistent, when they back their arguments with such menaces. They likewise support the general doctrine in question, on the remark of St. Paul, that 'we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Here, it is said, a future judgment is asserted, that is to be followed by punishment for the bad, as well as rethings done in his body, according to ate statement of the popular doctrine of he hath done, whether it be good or endless misery. And it is apparent, at first ment will be inflicted for the things done 2 Cor. v, 10. 'When the Son of glance, that its several particulars have a in'-eternity, instead of-in the body. shall come in his glory, and all the general correspondence with the respec- In this way we might proceed, pointing

> relate to It will be pleaded, perhaps. ishment, without pronouncing whether it be for past or perpetuated sin. St. Paul says, for example, that they who know not God, nor obey the gospel, 'snall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' Thess. i, 7-9. As we tion is to be everlasting, we are fortunateform such an opinion, here, as we please, on the point in question; so that the advocates of the doctrine may safely repose it, even in its modified state, on this passage and on others that happen to be equally

indefinite. Very well. Then they will, of course, which, on the other hand, are definite in here. They must join with Universalists, and against all their former explanations, emas, they must proceed to show that the parable of the sheep and goats, that of the things done in the body, and all other pasthat punishment is to be inflicted for sins committed here, not hereafter. What way will they turn? Will they at once relinquish all these passages, which have, in criticism of our age, that will give it a fact, been regarded as their leading proofs? reach of vision to take in the contexts and have referred these, the most terrible of sages? With all its array of Greek, He-beauty in persons who are trimmed, curled

er no intermediate course.

Thus far we have dwelt on the absurdi- have been so long applied. ty of this medification when compared with the texts adduced as proofs. Now we are Its advocates make great account of a general judgment at the close of time and opening of eternity; when all mankind, from Adam to the latest generation, shall stand at the bar of God, to undergo the scrutiny of omniscience, and to receive pardon or final doom. Final doom for what? Not for sins yet future, we suppose; not for transgressions never as yet perpetrated. And still we are told that the punishment awarded in that doom is to be for continued and eternal sin, not for that which shall have transpired in the present life. Here is no little confusion, which we should be glad to see cleared up by the theological ingenuity of our age. On the old ground, the great day of future judgment was appointed for the purpose of determining the characters and deserts which mankind should already have acquired, and of pronouncing sentence accordingly but what is its use or object, on the new plan, we neither perceive, nor imagine that the divines, who take upon themselves the regulation of such mysteries, have yet resolved. Let them be reminded, that in repairing an old garment with pieces from a new, there is danger that the parts will not agree, and that the rent will be made

There is another and more thorough modification of the doctrine of endless wo, which obtains among certain Liberal and Rational christians. Future punishment they see clearly taught in that class of texts from which we have quoted; and they discover no evidence entirely satisfactory that it will not be eternal. At the same time, however, they abhor the diabolical cruelty of the old doctrine, and the unreasonable severity retained even in the latest orthodox improvements. They are pleased to say, not only that mankind will be punished hereafter merely for the contined transgressions of eternity, but also that the punishment itself will be nothing more than the guilt which sinners now feel in their iniquity. The future state, they conceive, is to be but a continuation of the present, so that the wicked will enter upon it with the very same characters and feelings with which they pass from this world If they afterwards reform, their guilt will grow proportionately less; if they sink deeper in sin, it will increase. But in either case, it will be about the same, both in kind and degree, with that which the like imperfection or wickedness produces here.

Now, if endless punishment must be

devised. But still the question recurs, Tract Society, by adopting this plea, have another kind, which are used as evidence mented in this flame,' where 'shall be weeping and gnashing of teeth;' that they 'shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and be ination, and about 100 men who called 'tormented with fire and brimstone,' so that 'the smoke of their torment ascendeth up for ever,' &c. &c. Does this language mean nothing but a sensation of guilt; and missionary, having been absent a few days, are not, in this instance, expressly told that, too, only in the ordinary degree? If that it is on account of former instead of so, it was absurd to represent the suffercontinued disobedience, that the destruc- ers as departing into it, or indeed, to denounce it upon them as something then versalists, and among them are those who ly lest at liberty, it may be contended, to future; for the truth was, they were stready in it,—as properly so before, as after, they died. Turn to the sevaral passages, read them with their respective connounce some extraordinary and signal intexts, and it will be manifest that they anflictions of punishment, to whatever state all hopefully pious." of existence they refer. If to this world, discharge from their service all those texts they signify some uncommon and terrible events, some condign, external retributions this respect, and which they have hitherto of a just providence; if to the future, they claimed with so much assurance, not to teach, not properly speaking a state of say superciliousness. Nor must they stop guilt, but rather an open and formal visitation of judgment in that world, dreadful 1sts, is totally false. The fabricators of beyond all that sinners had experienced this story must now lie under the charge previously, or, in the present. In this case, christians are precluded, by the authority of revelation, from representing the rich man and Lazarus, the declaration of punishment of eternity either as a continthe apostle that we shall all stand before uation of our present accusing conscience, the judgment seat of Christ to receive the or as a recompense for sins to be committed hereafter. The same alternative that was before presented, still remains; either ever to punishment in eternity; for it is to release all those texts from the cause of are honored and obeyed; where brothers manifest that if such be their reference, endless damnation, or else to restore the and sisters dwell together in love and hardoctrine to its native ground of pure vindictive to turn and undissembled cruelty where there is no law but the law of kinddictive torture and undissembled cruelty.

Lord Jesus shall be revealed from justice of the act, terrible though it is? In with his mighty angels, in flaming But it must not be overlooked, that here in a constant in the catalogue may not as pro-

not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the position, the infinite demerit of sin, which down all reason and justice, maintain, as a broad view to the general current of the formerly, that the infinite amount of eter- discourse, rather than to minute and insunal torture is but an adequate retribution lated particulars, and they will readily dis-for the sins of this short life. We discov- cover that the texts in question have no reference to the subject to which they H. E. 2d.

> *The American Tract Society, the best att-Orthodoxy in our country, have resorted to this principle. In answer to the objection, that endless sufferings, inflicted as a panishment for sin are unjust, they demand, 'Can you see any injustice in God's leaving crea-tures, who have voluntarily rebelled against him, to continue in sin forever; and if they continue to sin forever, may not God justly punish them forever?" To this appeal they subjoin the following note: 'Sinners will deif for a thousand years after death, they will deserve to suffer during that time; if eternally, their punishment will have no end. To disprove the justice of future endless' punish-ment, then, it must be shown, either that sinners will cease to sin, or that God is under obligation to reclaim to obedience beings who are voluntarily engaged in rebellion against him.' (Tract, No. 224. pp. 44, 45.) Before taking leave of the last sentence in this extract, we must, in justice, commend to competent casuists the question, how much stronger is the moral obligation to torture a sinner, than to reclaim him, when both cour-

> ses are equally practicable?
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> Dr. Lyman Beecher, a gentleman of some influence among the Orthodox of New England, is reported to have used the following language, in defending the justice of endless misery: 'Again, we are not punished forever, for the sins of this short life. This is a mistake. Man is a free agent; and free agency extends through eternity. If there is such a thing as free agency, it may exist beyond the grave. The Universalists admit that sin is punished here, if not hereafter. The law, and the subjects of the law, must, in either case, be alike. For if sin exists, it must be punished while it exists; and if it exist forever, the punishment must be endless. The punishment of the eternal state treads upon the heels of eternal transgression. If the soul rebel in its future state it will be punished where the worm never dieth, and the fire is where the worm never dieth, and the bre is not quenched,'—becase sin is its fuel. The doctrine of the Bible is, 'If ye do not repent, ye shall all likewise perish:' if ye do not repent in this life, ye shall never repent. The Bible says not a word about punishing men threver for the evils of this life. Suppose a being to continue in sin,—when he dies, is he fit for heaven? And as he is a free agent, does he not deserve a nunishment which next does he not deserve a nunishment which next. does he not deserve a punishment which never ends?' (Report of Dr. B's Sermon against Universalism, delivered at Dochester, March

7th, 1830. Boston. pp. 8, 9.)

President Dwight, whose character and attainments give his opinions much weight with the divines of his school, has taken the same ground in combating the objection, that God cannot justly punish the sins of finite creacannot justly punish the sins of finite creatures, with infinite or endless punishment. God may justly punish sin,' says he, 'so long as it exists; and it may exist forever. He who sins through this life, may evidently sin through another such period, and another, and another, without end. That while we continue to sin, God may justly punish us, if he can justly punish us at all, is equally evident.' Such is the principle on which he detaught at every expense whatsoever, this, dent.' Such is the principle on which he dewe confess, is as mild and liberal a confess, is as mild

WENTWORTH, N. H.

The following has appeared in most of the orthodox journals:-

"In Wentworth, lately a very unpromising place, with no church of any denomthemselves Universalists, -- a Congregational church has recently been formed, and there is now a powerful revival. The was met on his return by two leading Universalists, inquiring, with tears, the way of were the most violent opposers of the work. Three female members of the church had husbands professing that creed, very unhopeful characters. The members of the church agreed to pray for their conversion;

One of the most highly respected inhabitants of the town of Wentworth, a gentleman well known throughout the State of New Hampshire, called at our office this week, and gave us authority to say, that the above, so far as it respects Universalwith such statements as will settle the matter beyond all controversy .- Trumpet.

A family where the great Father of the universe is duly reverenced; where parents Is there no eye-salve for the learned ness and wisdom; is surely a most delightful and interesting spectacle!

Those who are taken with the outward If so, they should be aware that when they manifest circumstances of these noted pas-

THE INTELLIGENCER. -"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, OCTOBER 21.

PROTRACTED MEETINGS.

This is a very common head to articles in most religious, and not a few secular, papers of the present We trust, however, that what we have to say will not be deemed unwelcome or unsensonable on ac count of our having adopted the common caption in this case. It is time that what are called Four day meetings, or Protracted meetings, and the excitement which is intended to be generated by means of them, were thoroughly looked into and frankly reprehended by all candid and intelligent people in community .-This religious cholera morbus, this epidemic terror, this mental contagion will yet destroy all the vital principles on which our social and civil institutions are built, if no efforts are made to arrest the progress of the infatuation. Really we have fallen upon strange times indeed. The ancient order of things is overturned. The day of God's appointment for his public worship and praise is deemed of little importance in comparison with those of mere human appointment .-Religion, as now explained, allows its disciples no time to practice the actual duties of life. All business, all the duties of social life, must be laid aside ; and the people must run day and night after a set of visionary enthusiasts arrogating presumptuously the office of ministers of Christ! It is not strange, that these people should be fond of having the multitude run after them and do them reverence; the wonder is, that people love to have it so; that they should seem to covet the mental chains which their priests have forged for their necks; and act upon the ancient maxim, literally, that submission to a usurped authority is the casiest method of getting along with it. It is an humi!lating fact, but as true as it is humiliating, that a majority of people love to be bitted and ridden.

For ourselves, we have never discended so low as to secome a personal witness of the scenery of a protracted meeting. We were never made to be hung for a hypocrite; and we cannot countenance by our example and plesence what we believe to be wrong But if half of what we hear from others and see it public prints be true, concerning the arts and management on these occasions, be true, we do think it is time-high time-that not only liberal prints, but the secular press and all the intelligent and candid portions of the community, should raise their voice long and loud against the present infatuation and dissipation. Let these visionaries go on undisturbed, accomplishing their diabolical and ruinous purposes, and every vestige of free inquiry and manly in ependence must be prostrated. We shall soon become a nation of funntics-neglecting all that is valuable in science and the arts, and every thing else that concerns the improvement of society and the moral health of the body politic, to engage heart and soul in the grovelling and slavish business of running after ignorant priests-of men who would convert our civil government into an ecclesiastical hierarchy and enslave the bodies with the souls of their deluded and willing followers. We use strong language. The occasion demands it. We do in our very souls, regard the present operations to get up what are sacreligiously called "revivals," as an affront to high heaven, as blasphemy in his sight. Call us infidels, for this, if you please; call us anything you choose, but we will speak truth; we will expose itual wickedness in high places;" we will strip bypoerisy of its tins led garb, and call things by their right names. The men who call these feverish excitements, by which they make their gains, the work of the Lord &c. do themselves know full well that they utter falsehood whenever they so denominate it The know it is the effect of mere human arts operating mechanically upon the passions; they know it is their own work, in which the Lord has nothing to do or an prove. But they dare raise their long faces and de nominate it the work of the spirit, in the intent of thus carrying on the delusion, of thus gaining access to the materials on which they are to work. When we have seen the wickedness which these men conceal under the anctimonious cloak of a pretended religion, we have shuddered at the awful extent to which a worldly ambition and a sectarian zeal will lead mankind.

There is, after all, reason to hope that God who overrules all things for good, will yet cause this wrath of man to praise him and restrain the remainder. A a punishment, he may for a time permit this scourge to pass over the land, this moral desolation to lay waste the empire of mind; but we trust in his mercy that be will finally bring good out of evil and after the whirlwind and the fire have done their devasting work, cause the still small voice of his truth to breathe on the desolated places and bring again the fruits of order

and genuine religion.

We trust too, that the very authors of this mischief may be made the unwilling instruments of their own destruction. The violence and the extremes to which their unbeensed zeal now leads them, must, we think, call down upon them e'er long, a new and formidable opposition from all the intelligent and sober men in community. No matter what men's creeds may be, whether for or against us, it does seem as if all candid people must perceive the unscriptural nature and ruinous consequences of present operations, and come to a determination with one consent to put forth their influence to arrest the progress of the disease which the spiritual physicians are endeavoring to spread in all pages of our land. In due time we trust God will bring them to this determination.

Must the people of this country submit to be priest ridden? Must they consent to be the slaves of a few

men who are seeking earthly power through their present extraordinary efforts? We could hope for better things. At least, we know there are a few free spirits-men who love truth and hate hypocrisy, who, if we must sacrifice our liberties, will never become slaves but with the extinction of being. Very well do we understand the object of the revivals that are now got up. The orthodox, supposing they had attained sufficient atrength, two or three years ago made an attempt on Congress to browbeat the civil government into an acquiescense with their anti-republican draigns. Being defeated thrice in the attempt, the word was given out from head quarters to every officer, subaltern, and private in their ranks, to turn their backs upon Washington and drive into the country amongst the people to beat up for new recruits, in the expecta tion of thus acquiring the requisite degree of strength There impious pretence of a supreme love of souls, is all hollow and abourd. Power is their supreme obsect: and all their present efforts are directed to this grand object. Let the people look at this thing as it Let them seasonably resist both the kisses and the threats of men who are ambitious for the sword of civil power and who never yet wielded it without enging it to shed rivers of insecont blood.

It give us great pleasure to notice of late, that several of our most able and influential secular papers which have heretofore been studiously silent on all subjects of a sectarian nature, have taken a bold and decided stand against the operations of which we complain. This is as it should be. In the present state of things all editors owe a duty to society, which, if they have any independence, they should frankly and honorably discharge.

WATERVILLE COLLEGE.

Several weeks since we stated what was related to as by respectable persons present, that the President of Waterville College, Dr. Chaplin, in his address to the graduating Class just before the late Commencement, laid down a new, and to us a very singular, rule in relation to granting the honors of that College to students in future. The rule was, that hereafter the degrees would be conferred not on account of the proiciency of students in their studies, but on account of their orthodoxy-or what amounted to the same thing. At the same time we in very respectful terms invited Dr. C. to contradict the statement if he was not willing to have it circulated as true. This, if he is a friend to the College, we considered him bound under existing circumstances to do. He has not made such a denial, and therefore we infer that we reported him correctly. It will then be understood by all concerned, that hereafter the honors of Waterville College will be granted or withholden according to the orthodoxy or heresy of the students. The Legi-lature next winter will not be kept ignorant of this fact.

There is another fact in relation to this College which ought to be known. During a Four day's meeting in Waterville week before last, the College exerciset were suspended, no students could be heard in their recitations by the Faculty, and great pains were taken by the officers to operate upon the minds of the students with a view to make Calvinists of them. A more sectarian movement could not be made. There is a determination in the State at large that our Colleges shall no longer be sectarian, or they shall not enjoy the patronage of the Governmenment. After next winter we hope to see a re-organization of the Boards.

REV. MR. ARNOLD.

We have not forgotten, that during the exposure of this clergyman's cruel treatment to the little boy, the Editor of the Christian Mirror was in a terrible rage; and while he extoled him as one of the most talented and pious of his clerical brethren, actually declared that no man ever suffered so much persecution for con science and duty's rake as this same Rev. Samuel Arnold. Say a word against this holy man's conduct, and the Mirror would fly in your face in great wrath. Nay, if we mistake not, even the Judicial authorities of New-Hampshire, were impugned by this veracions print because it dared take cognizance of this pious man's conduct. Soon after the exposure of his conduct, Arnold published his account of the matter, in a book called "The Astonishing Affair," in which he labored hard to ridicule the poor little fellow who suffered from his cruelty. The Mirror recommended this book, and justified the course taken by its author. Our readers have not forgotten the story. It is but a short time since it arrested public attention.

We now invite the Mirror to wash his hands, wipe his spectacles and just read the following, which we cut out of the Boston Evening Gazette, a flighly respectable secular journal. It appears as an extracted article in that paper.

A writer in the N. H. Patriot states that Rev. Mr. Arnold, of Ossipee, who was tried last fall at Dover for abusing a child. lately attended at a four days' meeting at Sandwich and was caught in an "astonishing affair" with a girl, a recent convert; that his parish dismissed him, and that he then converted what property he had into cash, not even sparing his wife's silver spoons, and ran away with his hopeful convert to parts unknown.

We recollect that some of our orthodox neighbours hereabouts accused us of doing great injustice to Mr. Arnold by relating the acts of his cruelty. They knew him to be a most worthy and respected minister of their order-one who was really born again and could not fall from grace; and our relating the truth of such ; pious man was set down as malignant slander. What ill they say now? Will they not allow that the possibility of their being mistaken sometimes, and that we may as often be right?

GENERAL CONVENTION.

"The General Convention of Universalist of the New England States and others," held its annual session in Barre, Vt. on the 21st and 22d ult. Rev. H. Ballou Moslerator, and Rev. W. Bell and Rev. T. Whittemore, Clerks. Several Resolutions were passed relating to Resolutions adorted by a "Convention of Restorationist Ministers and Delegates assembled in Mendon, Mass." denying sundry statements in the letter, declaring that the General Convention has never departed from the Profession of Faith adopted in Winchester, N. H. in 1803,-denying that those ministers had ever been "excluded" or "expelled" from the Councils of the Convention, or that they had ever been treated in a manner inconsistent with Christian candor and kindness, &c. Measures were taken to organize a General Convention of the U.S. The plan is that Conventions be formed in the several States, and that these he invited to meet the General Convention at its next meeting to consult on measures whereby a General Convention of the U.S. may be organised, which shall extend its jurisdiction over the several Conventions of our order in the United States. Three Societies were received into fellowship, and licenses to preach were granted to Brs. J. Anneas and H. F. Sterns. Sermons were preached by Brs. M. B. Ballou, T. F. King, T. Whittemore, S. Streeter, H. Ballou and W. Skinner. The circular s written by Br. Skinner.

The next meeting of the Convention will be held in Concord, N. H. on the 3d Wednesday and following Thursday in September 1932.

KENNEBEC CONFERENCE.

This Conference embraces all the Aminian Calvinistic Congregational churches (we give them the designation which Dr. Ely contends for) in the County of Kenne bee, with one in Lincoln County. The whole number is twenty. Their "Report on the state of Religion for the year ending Sept. 21, 1831," has just been published in the Mirror. We have waited with some interest to see this document for some time-being curious to learn the exact success of the violent and anparalleled exertions within the year past. The result astonishes us. We did suppose that they must have succeeded to a greater extent in their operations. Out of a population of fifty thousand souls it appears

they have made but 169 proselytes. From this number is to be deducted 41 who have been excon ted, diamissed or died-leaving a nett gain of but 128. This is considerably short of their proportion out of the natural increase of population in this county. So that, on the whole, notwithstanding all their pretracted meetings and published accounts of flaming Revivals, they have actually gone astern within the last year in their comparative strength in the County. We have reason to bless God, that their machinations have not been more successful. Still, away off in New York, Ohio &c. great accounts are in circulation of the "Lord's doings" in Kennebec, of sweeping revirals, destruction of heresy &c .- enough to astonish the natives. We suspect all their storius are of a piece with these false and exaggerated statements.

MORE VICTIMS.

It is stated in the secular prints that a young lady in New York drowned herself on Thursday morning the 6th inst. under the influence of a religious frenzy created at a "protracted meeting."

The Portsmouth Gazette informs, that a woman in hat town attempted to drown herself on Thursday afternoon, by leaping from Shepley's wharf into the river. "She was laboring under a religious excitement, occasioned by attending a four day's meeting."

Such cases multiply rapidly all around as. Any nan or any set of men who should go out into society underany other cloak than that of religion and become the instruments of causing so much insanity and death as are produced by "four day" preachers, would soon be recognized by the civil authorities and held to answer for the mischief they occasion.

"Is this true?" The Author of a new book entiled "A Book for the children of Maine," says, "Every person will choose that occupation by which he can get the most money, or live most comfortably and happily." The editor of the Baptist Advocate, Mr. A. Wilson, is offended at this statement and imperiously inquires-"Is this true?" The Author of the Book we suppose was led to this conclusion by noticing the conduct of orthodox preachers and Missionaries.

ERROR CORRECTED.

The printer committed an error, week before last in etting up the Order of public Exercises at the Kenebec Association in Wilton. The error was occasioned by overlooking two lines in the services of Thursday P. M. and inserting a part of the Morning with a part of the Afternoon exercises. In reading he proofs the mistake escaped our notice at the time. We therefore give below the exercises of Thursday

Morning. 1. Prayer, Br. S. Cobb. 2. Sermon, Br. S. Brimblecom, James, i. 27. 3. Concluding Prayer, Br. B.

Afternoon. 1. Prayer, Br. Z. Thompson. 2. Sermon, Br. S. Cobb, Heb. ix. 6: 3. Closing Addresses, by Br. S. Cobb. 4. Concluding Prryer, Br. E. Wellington.

MINUTES

Of the proceedings of the "Penobscot Association of Universalists" at its 5th meeting, convened at Charlestown, Me. Sept. 8th and 29th, 1831. On account of the rain the Council was

unable to organize Tuesday evening.

Wednesday Morning 3 o'clock.—Met at
the Hall of Br. J. Gallison. United in prayer with Br. F. Mace, and Council was

organized by choosing
Br. F. Mace, Moderator. Br. G. CAMPBELL, Clerk.

Br. B. BURSLEY, Ass't Clerk. 1. Chose Brs. Geo. Campbell, Joseph Gallison, Benj. Tilton and Royal Copeland Committe to make arrangements for

the Services of the Sanctuary.

Adjourned till 4 o'clock P. M. 2. Wednesday, 4 o'clock, P. M .- Met and proceeded to examine the letters from Societies and the certificates of Delegates. The following were present and answered to their names, viz: Jeremiah Abbott, Royal Copeland, Asa Spooner, Jonathan Farrar, Dexter; Sylvanus Cole, Winthrop Chapman, Josiah Avery, Exeter; Marshheld Merrill, Samuel Pingree, Elias Merrill, Parkman; Thomas Perry, Freedom; James Gower, Abbot; Cotton W. Harper, Milo; Thomas Smith, Jona. Hilton, Henry D. Watson, St. Albans; Nathan C. Davis, Palmyra; Simon Lord, Frankfort; Daniel Merrill, John Haley, Levant; Wm. Stevens, John Bennett, Isaac Wharff, Guildford; Hiram Stacy, Henry Coy, Sangerville; A. S. Patten, Asa Sprague, Dover; Stephen Rollins, Joseph Gallison, Benj. Tilton, Joseph Bridgham, Charlestown. Total 31.

Adjourned. Thursday Morning 8 o'clock .- Met according to adjournment, and united in prayer with Br. E. Wellington.

3. Chose Brs. James Gower, William Frost, Jona. Farrar, Simon Lord and Asa Sprague, Committee to report a list of Delegates to attend the Maine Convention. This Committee subsequently made report of the following list which was accepted: viz .- Brs. James Gower, Asa Sprague, Jeremiah Abbott, Joseph Thompson, Amariah Mero, Geo. Lancey, Charles T. Holland, Peter Osgood and William Gallison, as Delegales: and Samuel Pingree. William Campbell, Asa Edmunds, Charles Campbell, as Supernumeraries.

4. Chose Brs. B. Bursley, A. A. Richards, F. Mace, Committee on Fellowship and Discipline. 5. Voted, That the First Universalist

Society in the town of Abbot be received into the fellowship of this Association. 6. Voted, To accept the report of the Committee on Fellowship and Discipline,

recommending the ordination of Br. Geo. Campbell by this Council. Voted, That as the Committee chosen

at the last meeting to see if the Constitution of this Association needs amending, and to report at this meeting, were provi dentially prevented from here reporting, they be continued as such Committee and be called upon to report at the next meet-This Committee is composed of the following brethren, viz: James W. Hoskins, A. A. Richards and Jedediah Her-

sociation is extended to Br. Geo. J. Leonard, of Albion, as a Preacher of the Gospel

9. Voted, That Br. J. W. Hoskins appoint the time and place of the next meeting of this Association.

10. Voted, That the Clerk prepare the

Minutes of this meeting, together with a Circular Letter, for publication in the Christian Intelligencer. 11. Voted, That the thanks of the Asso-

ciation be presented to the Universalist Society in Charlestown for the kindness, cordiality, and christian liberality, with which we have been received and entertained during this meeting.

After uniting in prayer with Br. Wm Frost, the Council adjourned sine die.

FAYETTE MACE, Moderator. GEO. CAMPBELL, Clerk. B. Bursley, Ass't Clerk. OADER OF EXERCISES.

Wednesday Morning .- Reading the Scriptures and Introductory Prayer by Br A. A. Richards; Sermon by Br. F. Mace; Concluding Prayer by Br. Wm. Frost.

Afternoon .- Prayer by Br. B. Bursley; Sermon by Br. A. A. Richards; Prayer by Br. G. Campbell. Evening .- Sermons were preached in

different parts of the town, by Brs. Wm. Frost and E. Wellington. Thursday Morning .- Prayer by Br. W Frost; Sermon by Br. E. Wellington;

Prayer by Br. A. A. Richards. Afternoon .- Ordination Services. Prayer by Br. B. Bursley; Sermon by Br. F. Mace: Ordaining Prayer by B. Wm. Frost; Charge and delivery of the Scriptures by Br. Wm. Frost; Right hand of

Fellowship by Br. B. Bursley.

Addresses to the Ministers, Delegates, Society, Choir and Congregation, and expression of thanks to the Calvinist Baptist Society in Charlestown for generously opening to us their commodious house of worship, by Br. F. Mace; Closing Prayer and Benediction by Br. G. Campbell.

Evening .- Sermon was preached in the vest part of the town, by Br. B. Bursley. Ministers present .- Wm Frost, Dexter F. Mace, Strong; B Bursley, Guildford; A. St. Clair, Sullivan; A. A. Richards. Parkman; E. Wellington, Livarmore; G. P. Leonard, Albion; G. Campbell, Charlestown. -8.

CIRCULAR.

Brethren, -Our Common Father, "who is good to all and whose tender mercies are over all his works," has again permitted us to enjoy a season of true refreshings;-to meet together in our annual Association-where we have been allowed to consult in happy fellowship concerning the course we ought to pursue as laborers together in the vineyard of our Lord-where we have feasted upon the rich bounties of his love, in the sweet enjoyment of mutual faith and fraternal affection. In the interchange of sentiments and mutual congratulations, the tongue could but speak forth the praises of the Most High, while the soul was animated by that hope that maketh not ashamed because the love of God is shed abroad in the heart

In the Sanctuary we were made to joy in the Lord, and to rejoice with joy unspeakable and eminently glorious. The path of pure and undefiled religion was shown to be so bright, beautiful and delightsome that none could attentively listen, and not turn their faces towards Zion with anxious desires to be her inhabitants and enjoy her felicity. And while we listended to her joyous songs, chanted by a choir of singers, who generously came to give elevated life to our devotions, and whose excellent performances entitle them to the expression of our heartfelt thanks, and the tribute of our unqualified approbation; we could not but feel that her borders were enlarging; that the redeemed of the Lord were fast coming to her with songs and everlasting joy upon their heads; were obtaining joy and gladness while sorrow and sighing were fleeing away. And in our hearts were kindled the warm and joyous emotions of gratitude, thanksgiving and praise, while we looked forward in the light of the truths we heard demonstrated and proclaimed, and beheld the redemption complete-the lost wanderer returned;-the last enemy to the reign of life, light, righteousness, peace and joy, by the Lion of the tribe of Judan, destroyed, -and tears wiped away from off all faces. Although the rainy weather, and the

Regimental Reviews in adjoining towns on the 27th and 28th prevented very many of our brethren whose hearts were with us, from attending in person; yet considering these circumstances, we had a very full meeting. You perceive by the Minutes that a large number of Delegates were present. And our lay brethren generally manifested an awakening zeal in the good cause, and showed that they had not forgotten the assembling of themselves together as the manner of some is. Ministering brethren present, few. And some Societies were not represented from which we hoped and expected to hear and to receive some cheering intelligence.

The accounts from different quartersfrom the Churches and Societies represented-were encouraging and evinced that there is nothing wanting but more virtue, zeal and faithfulness amongst us the professed friends of truth, to ensure her a complete and speedy triumph in this section of our Lord's heritage. When we consider the change that has taken place within the limits of this Association during the last ten years; that, where our venerable, much esteemed and highly useful, Br. Wm. Frost, whose labors of love have been signally blessed to the promotion of truth, first came amongst us about nine Perhaps you are aware that the call years age, there was but one organized gregational christians held what they call

8. Voted, That the fellowship of this As- Universalist Society east of the Kenneh and now we find Societies formed forming in the most of our towns, church gathering, meeting-houses built, and as after another lifting their spires town heaven, public laborers, fearless head of the cross multiplying, and going to declaring glad tidings, and the spirit love and inquiry and examination still no and nore prevailing; how can we in h of these things, but exclaim with grating of these things, but exclaim the grating and admiration, "What hath God wreng The Lord reigneth, let the earth rejoin O, our brethren, let us be animated induced to more faithfulness, stedlas a abounding engagedness in the delight work of philanthropy before us; fer, know that our labors in the Lord shall prove in vain.

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One brother, as you perceive by Minutes, received the fellowship of the sociation as a licentiate, who gave unt son to hope that he will prove a high useful co-worker in the fields now white ing for the harvest. We bid him welcom to the crosses and crowns of the spinis warfare in which he has manfully forward to be engaged. May our Father rich benediction rest upon him in all christian labors, and make him faithful to the end.

On another, you perceive, the Country saw fit to confer ordination. The sola nities of this occasion were very input sive and deeply interesting, -more ex cially to the writer. May the instruction and advice there received, never be forgotten; the kindly feelings then awakened never die; the solemn impressions in made, never, never be effaced.

Br. St. Clair was providentially press ed from acting in Council and taking pr in the services of the sanctuary, by sa den indisposition. He was, however, recovering when he left Charlestown. We pray that his sickness may prove "blessing in disguise," working "out him a tar more exceeding, eternal week of glory."

Our Calvinist Baptist brethren in Charle town generously opened to us their commodious Chapel, and gave proof of h opinion that there is at present incream charity and growing liberality amengsth

contending denominations of christians. Now, brethren, in view of the rich te poral and spirtual blessings we enjoy, as the great work in which we are engaged what manner of persons ought we to be Ought we not always to be spiritually mist ed and devotional? Ought we not to a on bowels of mercies, kindness, hum ness of mind, meekness, long-suffer forbearing one another, and forgiving another?" Is it not our duty and for good to "be clothed in humility," to nothing be done through strife or vaings esteem others better than themselve Brethren, let us "be kindly affection one towards another in brotherly lon, honor preferring one another." Les put on that "charity which is the bonds perfectness and let the peace of Godnie in our hearts, to the which also were called in one body; and let us be thank ful." Let us hear and treasure up thes important words of the great apostle to the Gentiles: "I beseech you, brethren, by the mercies of God that ye present your be dies a living sacrifice, holy and acceptable unto God, which is your reasonable so vice, and be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of AMEN.

Per order, GEO. CAMPBELL CARLES OF A STATE OF THE STATE

ORIGINAL COMMUNICATIONS. The following candid remarks on operation at its late "protracted meeting" in Hallowell, come to ineng; but they are entitled to consideration. These ticle carries in itself, internal evidence, satisfactory our mind, that the writer is not himself a securit having any prejudices to gratify, but that his refer tions are such as naturally arise in the mind of secous inquirer. We do not deem it necessary to anset his questions formally. They carry their own answer in themselves. To say that Christ set an example! or sanctioned in any way, such religious dissipation is prevalent in these times, would be a most serious ! proach upon his character. This is the age of at inventions -of which the orthogox "four day meeting is not not the least wonderful. We do think, with the respectable Editor of the Boston Evening Gazett, that "it is incumbent on the secular press to point at the grossness of the ignorance and denounce the bit terness of the bigotry," by which these meetings at desolating all that is fair in American Christende.

[For the Christian Intelligencer.] MR. EDITOR, -As an anxious inquire after truth, I wish through the medium your columns, to make a few statements and to ask a few questions concerning those statements; and I have no doubt that, as a christian teacher, you will git me, and others who may be in my situation tion, all the information which you think will be of benefit.

I have always been taught to the spect christianity, and to look with reven ence to those who are set for its defence, and I can sincerely say, that the desired my heart is, that practical christianity and spread to the four corners of the earth. From my early childhood I have supposed gospel ministers to be the shepherds the flock of God; but as I have passed from childhood to youth, and from youth to early manhood, I have observed man things in the conduct of some of the which seem to whisper in my ear that the are hirelings, and care not for the sheet and recent occurrences which I have nessed have induced me to communicate them to you, and learn of you if these things should be so.

a "protracted meeting," last week in Hallowell. Having never attended one of these meetings, and feeling a desire to see what God's people were doing, I attended a few evenings the present one. I had been told that such meetings had been the means of doing great good in other places; and as the prayers of the righteous, which avail much, were to be offered up on the present occasion, it was hoped that the Spirit of God would be poured out on the heads of many poor sinners.

1 attended first on Friday evening.— The services, so far as I could observe, were similar to those on ordinary occasions on the Sabbath, and the discourse similar to those usually delivered by christian teachers of that persuasion. I had expected something different; and, though I cannot tell you what it was I expected, or why it was I had formed such an expectation, I felt disappointed. After the sermon, however, another minister addressed a few words to the meeting, and concluded with requesting all who were determined to go to hell, to manifest it by going out of the meeting house as soon as God had been asked to bless them! while those who had concluded to go to heaven, were invited to stop, when the ministers would instruct them in the way .- I wish you to tell me Mr. Editor, as you are conversant in the Bible, whether Christ ever told his minisrers to "separate them one from another." or told them that God himself would do it? It may be, however, that as God was up in Oxford county so lately, he took a journey to Hallowell, and commanded the ministers so to proceed.

I went again on Saturday evening. The only part of the doings or sayings of this evening which I wish to notice, are two stories which the preacher told. The first of these was of a young woman, who resolved to put off the concerns of her soul for three years, and then convert herself. Precisely at the end of the three years, the preacher said, she was taken sick and died; and she feared, and her friends feared, that when she made her resolve, she sent away the Holy Spirit, in such a mood, that he determined never to visit her again, and in all probability she went to hell, and is there still. The other was the case of a man, who awoke from sleep one night, a monstrous sinuer; and the Spirit strove so hard with him for twentyfour hours, (when he found relief) that, though he was a strong, robust man, he lest all his strength! He told us another story, which I had like to forget; it was of a man who had quenched the spirit and sinned away the day of grace; and on his death bed said he was going to hell, and his friends might be assured when he was dead, that hell was his portion! I should ike to know if Christ told his apostles to reach such doctrines as these? All these ases occurred, the preacher said, under his own observation, and in the "land of teady habits," too, where wooden nutnegs, basswood pumpkin seeds, &c.

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On Sunday evening I was again presat. The same preacher proclaimed the and tidings, who edified us the evening previous. (I understood it was Dr. Ty-ler of Portland.) The passage on which ne principally bore, was, "Whosoever will, let him take the waters of life freely."the course of the discourse he placed a array before us the objections which he aid sinners could bring up, to prove that hey could not repent. Among others he entioned the doctrines of election and eprobation. He asserted that the former octrine could not be urged as an obstale, and was distorted into a hideous shape y its opposers. It was, he said, simply his: that God had determined to make me willing to comply with the terms of he Gospe!. The doctrine of reprobation 00, he said, was misunderstood. It was imply this: God has determined that ome shall do as they please. It seemed ome that this was a singular reprobation, nd a very strange election; but as I am gnorant touching these matters I hope ou will set me right. Will you tell me hether any are saved who are not electd?-The Shepherd who separated the heep and goats on Friday evening, again ook upon himself that task. He said it as the last opportunity we should probay ever have to repent, as the meeting as about to close; and he wished to now the names of such as were going to mbrace the present time to be recorded heaven that evening. He therefore relested those who were bent on destrucon to go away, the christians to retire to he vestry and pra for the young lambs ho were coming into the fold, who were quested to stop and learn the road to aven.-Thus ended the scene. How any have been converted, I cannot tell; ut I know of one who is convinced. would ask you, Mr. Editor, are such roceedings the work of God? Did Christ and his apostles resort to these means to overt sinners? Is it right to send people way, that they may be marked as reprodes? and is it for ministers to tell God hose names to write in his book?—I wish say more; but I have already made my

[For the Christian Intelligencer.] SCRIPTURE ILLUSTRATION, BY AN EXAMPLE. Cast thy bread upon the waters: for thou all find it after many days.

If the tree fall toward the south, or to-

ards the north, in the place where the tree lieth there it shall be.—Eccl. xi. 1, 3. This scripture is very interestingly ilstrated in the following instructive ary of Solon's interview with the King Lydia, and the subsequent history of at king.

Solon, at the request of Crœsus,-for this is the king's name,-made a visit at his court; and when he came there, he was affected much in the same manner as a person born in an inland country, when he first goes to see the ocean; for as he takes every great river he comes to for the sea, so Solon, as he passed through the Court, and saw many of the nobility richly dressed, and walking in great pomp amidst a crowd of attendants and guards, took each of them for Cræsus. At last, when he was conducted into his presence he found the King set off with whatever can be imagined curious and valuable, either in beauty of colors, elegance of golden ornaments, or splendor of jewels; in order that the grandeur and variety of the scene might be as striking as possible. Solon, standing over against the throne, was not at all surprised, nor did he pay those compliments that were expected; on the contrary, it was plain to all persons of discernment, that he despised such vain ostentation and littleness of pride. Cræsus then ordered his treasures to be opened, and his magnificient apartments and furniture to be shown him; but this was quite a needless trouble; for Solon, in one view of the king, was able to read his character When he had seen all, and was conducted back, Cræsus asked hin, "If he had ever beheld a happier man than he." Solon answered,—'He had, and that the person was one Fellus a plain but worthy citizen of Athens, who left valuable children behind him; and who, having been above the want of necessaries all his life, died gloriously fighting for his country." By this time he appeared to Cræsus to be a strange, uncouth kind of rustick, who did not measure happiness by the quantity of gold and silver, but could prefer the life and death of a private and humble person, to his high dignity and power. However, he asked him again,—"Whether after Tellus, he knew another happier man in the world." lon answered, -- "yes, Cleobis and Piton. famed for their brotherly affection, and dutiful behavior to there mother; for the oxen not being ready, they put themselves in the harness, and drew their mother to Juno's temple, who was extremely happy in having such sons, and moved forward amidst the blessings of the people. After the sacrifice, they drank a cheerful cup with their friends, and then laid down to rest, but rose no more, for they died in the night without sorrow or pain, in the midst of so much glory." "Well!" said Cræsus now highly displeased, "and do you not rank us in the number of happy men."--Solon, unwilling either to flatter him, or to exasperate him more, replied--"King of Lydia, as God has given the Greeks a moderate proportion of other things, so likewise he has favored them with a democratic spirit, and a liberal kind of wisdom which has no taste for the splendors of royalty. Moreover, the vicisitudes of life suffer us not to be elated by any present good fortune, or to admire that felicity which is liable to change. Futurity carries for every man many, various and uncertain events in its bosom. He therefore, whom heaven blesses with success to the last, is in our estimation the happy man. But the happiness of him who still lives, and has the dangers of life to encounter, appears to us no better than that of a champion, before the combat is determined, and while the crown is uncer-With these words Solon departed,

Though Crossus at that time held this celebrated lawgiver in contempt, yet when &c. he was defeated in his wars with Cyrus, king of Persia, when his city was taken, himself made prisoner, and laid bound upon the pile, in order to be burned, in the presence of Cyrus and all the Persians, he cried out as loud as he possibly could; "Solon! Solon! Solon!" Cyrus, surprised at this, sent to inquire of him, "What god or man it was, whom alone he thus invoked under so great a calamity." Crœsus answered, without the least disguise, 'He is one of the wise men of tireece, whom I sent for, not with a design to hear his wisdom, or to learn what might be of service to me, but that he might see and extend the reputation of that glory, the loss of which I find a much greater misfortune than the possession of it was a blessing. My exalted state was only an exterior advantage, the happiness of opinion; but the reverse plunges me into real sufferings, and ends in misery irremedable. This was forseen by that great man, who, forming a conjecture of the future from what he then saw advised me to consider the end of life, and not to rely or grow insolent upon uncertainties." When this was told Cyrus, who was a much wiser man than Crossus, finding Solon's maxim confirmed by an example before him, he not only set Crossus at liberty, but honored him with his protection as long as he lived. Thus Solon had the glory of saving the life of one of these kings, and of instructing the other.

leaving Crossus chagrined, but not in-

tain."

structed

The application is easy. The instruction given to Crossus may represent the bread cast "upon the waters;" it remained in the place where it fell, i. e. with Crœsus, many days;" was found again, and proved savory even to the salvation of one, and the improvement of another. This is simple and certain and though it may not exactly suit the notions of some modern religionists, yet it is evidently quite as appropos as it is to apply the text to a future state of exist-B. F. W. ence.

We learn by the Charleston Observer, that a thirteen days' meeting had been held in Warrenton, Georgia. This might well be called a protracted meeting.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, OCTOBER 21, 1831.

FOREIGN.-The news from Poland by the late arrivals is far from being satisfactory to the friends of liberty, and has prepared us soon to expect, what we have for some time feared, intelligence of the complete success of the Russian arms.

On the 18th August, the Russian army, consisting of twice the number of the whole Polish force, having previously crossed the Vistula, advanced to within seven English miles of Warsaw, overcoming with the greatest ease all resistance on their march. From this position Paskewitch, the Russian General in Chief. proposed to the Poles that Warsaw should submit unconditionally, he engaging his honor to obtain from the Emperor a grant of every demand. Meanwhile difficulties of the most serious and alarming nature have taken place in Warsaw. A mob under the name of the patriotic club has arisen in opposition to the course pursued by the authorities-having murdered several men, both civil and military, and ordered the Government to dismiss Gen. Skrzynecki and appoint Gen. Prondzynki Commander-in-Chief in his stead. With such an unequal force against them just out of the walls of the city, and, what is still worse, with great dissentions within, we may expect soon to hear of the surrender of Warsaw and an end of the present struggle for freedom. Indeed a report was current in Frankfort Aug. 30, said to have been received by express from Berlin, that Warsaw had surrendered to the Russians.

The Russian Emperor became the father of a sor on the 8th August. The young Prince is called Nicolas. Great rejoicings were had.

The affairs of Belgium appeared to be on the point of adjustment, and the French army were about to be withdrawn. The harvests in England had been unusually productive, and the weather for gathering it, highly favorable. The Reform bill was still under discussion in Parliament.

The cholera morbus has abated at St. Petersburg. The news of a later date than the above, is, that the Emperor of Russia has ordered the French Minister to leave his Court, and given him his passports. This looks like war between Russia and France.

Hon. John Randolph, Minister to Russia, came passenger in the Hannibal which arrived in New York last week. The Washington Globe announces the appointment of Hon. James Buchanan as Minister to Russia in place of Mr. R.

New Border difficulties .- It will be recollected that our Legislature last winter passed a Law incorpo rating a town on the disputed territory on this side of the line as drawn by the Netherlan I arbitration. Pursuant to this law the citizens met and proceeded to the choice of town officers. Since this organization, the British authorities at New Brunswick have sent an armed force into the town which has arrested the select men, town clerk and others, carried them to Fredericton and cast them into prison. Such a proceeding cannot be endured by the authorities of Maine. Unless these men are speedily released, we presume an armed force, sufficiently strong, will be ordered to Fredericton, to release the prisoners.

Snow fell in the neighborhood of Keene, N. H. on the 12th inst. to a sufficient depth to cover the hills with a mantle of white. In this region we have hardly had it cold enoungh yet to check the growth of the vegetable kingdom.

Chief Justice Marshall, who is now in Philadelphia has submitted to the critical and painful operation of lithotomy. The operation was performed by Dr. Physic with success.

Duily paper in Augusta Eaton and Severance of Augusta have issued Proposals for publishing in that town a Daily paper during the Session of the Legislature. The terms will be one dollar. It is to be called the "Maine Daily Journal." They pledge themselves to strict impartiality in reporting debates,

Expensive Joke .- A case was tried last week in the Common Pleas Court in this town, which had its origin in a joke, and in the end cost the joker about a hundred and forty dollars. Nearly a year ago a Jonathan from the country came into town with a load of baskets for sale. While teaming about the streets in quest of purchasers, a gentleman began to banter him for his load. He offered his load for forty dollars, which the gentleman agreed to give if he would take his note. The bargain was concluded and the note given, signed by a fictitious name, and witnessed by a by stander also with a fictitious name. The basket merchant was directed where to carry his load, and started off, and perambulating the town till he was weary in quest of the place to which he had been directed, and not being able to find it, he returned and discharged his cargo upon the premises of the purchaser. The purchaser remonstrated with him, told him he had not bought the baskets, that he did not want them, and should not receive them. But the basket merchant said he guessed he knew what he was about; he'd sold his baskets, and he would have his pay for them. He accordingly started off and applied to an attorney for assistance in obtaining his pay. The purchaser beginning to suspect that the joke was in a train to be turned upon himself, offered ten dollars to the basket merchant if he would take his baskets and be off. But no; Jonathan who had been a deputy sheriff somewhere back in the woods, guessed he knew what he was about. He had sold his baskets, and he would have his forty dollars. The purchaser thinking he was not holden by the fictitious paper, and that he had offered the man a liberal compensation for the trouble he had caused him, refused to do any thing more about it. The quondam deputy, who, it seems, knew something about handling the edged tools of the law, was determined to have the whole amount of the bond. and accordingly left his grist in a law mill and departed. The affair was ground out at the present sitting of the Court, when

that had been thrown into the hopper had ! swollen to nearly a hundred and forty dollar affair, affording a good fat toll for the miller, and a slice here and a slice there, for all the labourers round about the mill. Portland Courier.

The above is a real fact. The name of the purchaser is well known in Portland.

Rothsay Castle .- The European papers furnish a most melancholy account of the destruction of the steamboat Rothsay Castle, on the night of the 17th of Aug. last. There were about 200 person on board, all of whom were lost, except 21. The vessel struck upon a sand-bank, after having proceeded about five miles on her destination. The account states that she was altogether unseaworthy-that she was 12 years old, and had but one engine-and that before the fatal catastrophe, which sent so many human beings to a watery grave, she was partly filled with water—and that many of the passengers earnestly entreated the captain to put back, to save their lives-but that he strenuously refused, declaring there was no cause for alarm. The people who were saved declared that the captain was DRUNK!

Riot .- The New York Gazette of Tuesday says:- "A very serious riot took place vesterday, at the corner of Eighth Avenue and Thirteenth street. It commenced be-tween several cartmen, who were employed to cart paving stones; they first began by abusing each other, and then proceeded to blows. There were at one time between thirty and forty engaged; and the fight continued the whole afternoon .-There was no interference of the police officers, although the field of action was in sight of the residence of the worthy Alderman of the 9th Ward. Many were dangerously hurt, and towards night we saw one of them borne off the ground in a state of insensibility, having received violent kicks in his head, and afterwards his body was stamped on by his assailants.

Remarkable Preservation .- Some few days since, (says the Boston Traveller,) a man stepped into a Druggist's shop in this city, and called for an ounce of Elixir Salutis; and the boy through carelessness or mistake, gave him an ounce of Elixir Vitrol. The gentleman mixed it with an ounce of Castor Oil, and took the whole at once; and what is the most remarkable he received no injury from it, except a severe scald in the mouth. This should serve as a warning to Apothecaries' lads to be more careful, and never to deliver the most trifling prescription without first ascertaining beyond the possibility of mistake its real character.

Wilmington, (Del.) Oct. 11. At the late term of the Superior Court of Law held for the county of Dublin, his Honor John R. Donnell, presiding, Jerri and Pisaah, negro slaves, the property of Col. Wright, and Pomp, the property of the Rev. Mr. Sanford, were convicted of Conspiracy and Rebellion, and sentenced to be executed on Saturday, the 8th inst.-At the same term, a negro boy, the property of Mr. Bowden was found guilty of an atrocious assault on a white girl of 11 or 12 years of age, and sentenced to be execut-

ed on the same day.

Mount Vernon.—In a communication in the Pennsylvania Inquirer, it is said to be announced in the city of Washington that Gov. Cass, the present Secretary of War, has recommended the purchase, by government of this distinguished scat, to be appropriated as an asylum for the few surviving soldiers of the revolution, and their families, whose age and pecuniary circumstances render them dependent on public bounty, and whose past services and conduct entitle them to the support and gratitude of their country.

It is stated from Lubec, Me. that the Lead Mine there is very valuable, the shaft running horizontally into a hill, which is approachable by the largest vessel .-English miners think it inexhaustable. Two men in a few weeks have thrown out 20 to 25 tons of ore. In the vicinity are

indications of copper, iron and coal. By the official census, just published at Washington, it appears that the whole number of inhabitants in the United States is 12,356,407, of which 10,526,368 are whites, 319,647 free colored, and 2,010,-572 slaves. By the census of 1820, there were 7,8 :6,269 whites, 233,400 free colored, and 1,531,436 slaves. The increase of whites has therefore been 2,670,099, or 37 per cent; and of slaves 479,136 or 31 per cent. Total increase 3,218,276, or 32 1-3 per cent.

New Orleans, Sept. 29. Since the fatal summer of 1822 the health of our city has never been more perfect than it is at the present season. We have had but one solitary case of yellow fever; and with that the epidemic has disappeared. Strangers in the city are perfectly secure; our friends abroad should not, however, be too hasty in their return-the epidemic which desolated our city in that year did not appear until, it may be remembered, the month of October.

The Bridge across the Kenduskeng is now about completed, and is one of the best we have seen. It is 50 feet in width, a side walk of 9 feet on each side, leaving a wagon way 32 feet in the clear. It is built of round timber covered with earth, all except the two arches. The centre arch is fitted for a draw. It is not expected that the draw will be used at present, but is so finished in order to accommodate the valuable basin above the bridge, when it shall be needed. The draw arch is so that no inconvenience is felt by carriages it appeared that the little forty-dollar grist passing over it .- Penobscot Journal.

Muster Accidents .- Muster days are notorious for casualties. On Wednesday, at the muster in Greenfield, an inoffensive horse was shot through the head by the accidental discharge of a ramrod; a Hatfield man by the name of Bliss, on the evening previous, was upset in a wagon, at Greenfield, and his leg broken; on Thursday, also, at the muster in Belchertown, a soldier had one side of his face literally blown off, by the careless discharge of a musket. Whether the evil resulting from musters is counterbalanced by the good, seems to us to require no mathematical demonstration to decide it.

Northampton Courier. The authorities of Norfolk, Va. have ordered into quarantine, in Hampton Roads, all vessels from the Baltic or adjacent seas; the penalty for a breach of the laws is fifteen hundred dollars.

Two ladies' hats, made of Hornet's nests were exhibited at the late fair of the American Institute, in New York.

The last accounts from Delaware contradict the reports relative to the insurrection of the blacks in that state.

The 24th of November next is appointed as a day of Public THANKSGIVING throughout New Hampshire.

APPOINTMENTS.

Br. N. C. Fletcher will preach at Waldoborough on the fifth Sunday in this month; and at Dameriscotta Bridge on the evening of the same day.

Br. Z. Thompson will preach in Readfield next

The Editor will preach in Union on Sunday the 30th inst. if the travelling and weather on the day previous are good.

Br. A. A. Folsom will preach at Fogg's Corner in New Gloucester, on Sunday the 30th inst.

TO CORRESPONDENTS. 03- "G. C." in reply to "B. B. M." next week.

MARRIED,
In Pownal, by Rev. A. A. Folsom, Mr. Charles W.
Dennison, of Freeport, to Miss Jane Baker, of Portland.
In Bangor, Mr. John Webster to Miss Mary Allen.
In Belgrade, Samuel Goodridge, Esq. of Rome, to
Miss Nancy Rockwood.
In Cape Elizabeth, by Rev. M. Rayner, Mr. Nathan
Dyer, of Portland, to Miss Mercy Dyer, of the former
place.

place. In Bowdoin, Capt. Humphrey Randall to Miss Susan Brown, daughter of Capt. Jonathan Brown.

In Gorham, Mrs. Rebecca Irish, aged 51, wife of Sen. James Irish. In Waterville, Mrs. Abigail, wife of Mr. Jacob

In Augusta, Mr. Shubael Wickson, a Revolutionary

In Augusta, Mr. Shubael Wickson, a Revolutionary pensioner, aged 78.

In Bowdoin, on the 6th inst. Margaret, daughter of Moses Starbird, Esq. aged 24.

In Boothbay, Dea. Joseph Barter, aged 40.

In Philadelphia, in the 65th year of his age, Jacob Eurnest; Benjamin R. Rhees, M. D. late Professor of the Institutes of Medicine and Medical Jurisprudence in Jefferson College.

In China, on the 14th of Sept. last, Mr. Charles Jackson, aged 91 years, one of the oldest settlers on the Kennebec; he fought 32 battles in the old French war. Also on the 7th of Oct, Mrs. Elizabeth, consort of Mr. Charles Jackson, aged 90 years, they lived together 70 years.

gether 70 years.

In Bremen, on the 8th inst. Miss Rhoda McLane, daughter of John McLane, Esq. aged 20 years. She was respected and beloved by all who knew her; and died in the faith of universal holiness and happiness. gether 70 years.

MARINE JOURNAL.

PORT OF GARDINER.

Friday, Oct. 14.—Sailed, sch'rs Milo, Brookings, ooston; Columbus, Barlow, Newport.

Saturday, Oct. 15.—Arrived, sch'rs Elizabeth,

Saturday, Oct. 15.—Arrived, sch'rs Elizabeth, Wait, Boston; Experiment, Brookins, from a mackerel cruse; sloop Support, Heath, New Bedford. Sailed, brig Hellen, Hall, New Haven. Monday, Oct. 17.—Arrived, sch'rs Catharine, Blanchard, Boston; Ann-Maria, Kinman, Ipswich; Deborah, Dow, Boston; sloop Charles, Atkins, Sandwich.

rich.
Suiled, sch'r Corinthian, Chase, Boston Tuesday, Oct. 18.—Arrived, sch'rs Don Quixote, aldwell, Salem; Hannah-&-James, Sprouse, Boston;

Jackson, Goodwin, do.; Wednesday, Oct. 19 .- Arrived, sch'r Mystic, Sailed, sch'rs Oscar, Parsons, New Haven.

M. B. F. O. F.

og et Masonic Hall, Wednesday evening
Oct. 26m at 1-2 past six o'clook, P. M. A punctual attendance is requested.
Per Order the President,
A. G. DAVIS, Scribe.
20th day, 10th month, A. D. 1831.

MOSES MELLEN has constantly for sale, at his Warehouse, Chambers corner of Union and Ann-Streets, (entrance 38 Union and 74 Ann-streets,)

A very extensive assortment of FURNITURE-Viz:
Looking Glasses, High Post Bedstea Field ditto High Post Bedsteads, Field ditto French ditto Conches, Sofa-Bedsteads,

Bureaus, Secretaries, Low Post ditto Cot Bed Keys, Card Tables, do. Fancy Chairs,
Patent Scat Rocking do.
do. do. Nurse do.
Common Rocking do.
Nurse do. feed no.

Srecian Cara
do. Dining do.
do. Pembroko do.
do. Work do,
Uning do do. Pembroke Flag Seat Kitchen do. do. Caro
Birch Dining do.
Pembroke do.
Work do Settees, Feathers of all kinds, Feather Beds, Mattresses and Paillases,

Bed-Ticking, Painted Wash Stands, do. Sinks, do. Toilet Tables, Time Pieces, Boston, Sept. 14, 1831.

Common do. d Painted do. d Mahogany Cradles, Jribs, &c. &c. 37-eop6in.

HELP WANTED.

ANTED in a family, consisting of three beautiful children, blest with a good father and a kind mother, besides much people in the way of company, a GOOD GIRL to do household work. One who is not a light fingered Methodist night meeting gadder would be greatly preferred, as we have always suffered much from such characters. The customary wages in cash will be paid. Apply to the EDITOR of this paper in Augusta.

Notice.

THE subscriber informs his friends and the public generally, that he has removed his BOARDING-HOUSE from Hanover street, to No. 44, Milk street, directly fronting Federal street. The House is commodous and pleasant, and only a few rods west of the Commercial Coffee-house. Gentlemen and Ladies from Stages, Packets, or Steam Boats will be admitted at all hours.

SYLVANUS THOMAS.
Boston, Sept. 26, 1831.

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Boston, Sept. 26, 1861.

FOR SALE.

FOR SALE.

ALF PEW No. 26, in the Methodist Meeting House will be sold at a reas-nable discount to my one who will apply son to the owner.

A. SMALL.

POETRY.

Tis this, my friend, that makes our morning bright,
Tis this that gilds the horror of our night.
When wealth forsakes us, and when friends are few,
When friends are faithless, or when foes pursue;
Tis this that wards the blow, or stills the smart,
Disarms affliction, or repels its dart;
Within the breast bids purest rapture rise,
Bids smiling conscience spread her cloudless skies. Thy spirit, Independence, let me share;

Lord of the lion heart, and eagle eye; Thy steps I follow with my bosom bare, Nor heed the storm that howls against the sky. When pleasure fascinates the mental sight.

Affliction purifies the visual ray,
Religion hails the drear, the untried night,
That shuts, forever shuts! life's doubtful day.

MORTALITY AND IMMORTALITY.

What is this body? fragile, frail,
As vegetation's tenderest leaf,
Transient as April's fiful gale,
And as the flashing meteor brief.
When long this miserable frame
Has vanish'd from life's busy scene.
This Earth shall roll, that sun shall flame, As the' this DUST had never been.

What is the SOUL? Eternal Mind, Unlimited as Thought's vast range; By grovelling Matter unconfin'd The same while States and Empires change. When Suns have wan'd and worlds sublined Their final revolutions told, This Soul shall triumph over time,
As the such orbs had never roll'd

MISCELLANY.

[From the New York American Advocate.]

SEPTEMBER, or the seventh month of the year, according to the Calender of Romulus was placed in its present position is annual reckoning, by Numa Pompilius, who, in the addition of two months to the year of the first Roman, was content to retain his terms, although he altered his computation. This month, before the alteration of the style in 1752, when the Gregorian was substituted for the Julian Calender, corresponded to the great month Tifri of the Jews, when it was presumed that God created the world. On this subject we have made the following extract from Purchase's Pilgrimage, published in

"THE JEWS' NEW YEAR. The Jews believe that God created the world in September, or Tifri; that, at the revolution of the same time, yearly, he sitteth in Judgment, and takes reckoning of every man's life, and pronounces sentence accordingly. The morning of a new year is proclaimed by the sound of a trumpet of a ram's horm, to warn them that they may think of their sins. The day before, they rise sooner in the morning and pray. When they have done in the Synagogue, they go to the graves, testifying, that if God does not pardon them they are like to the dead; and praying, that for the good works of the Saints he will pity them, and there they give large sums in alms. After noon, they shave, adorn and bathe themselves, that they may be pure the next day, and in the water they make confession of their sins. The feast begins with a cup of wine and new year salutations; and on their tables there is a ram's head, in remembrance of that 'ram which was offered in Isaac's stead,' and for this cause are the trumpets of ram's horns. Fish they eat to signify the multiplication of their good works; they eat sweet fruits of all sorts, and make themselves merry as assured of forgiveness of their sins, and after meat they resort to some bridge to hurl their sins into the water, as it is written, 'He shall cast all our sins into the bottom of the sea.' From this day to the tenth day is a time of penance, or Lent."

The latest alteration in the allotment of time took place in France on the 22d September, 1792, when the National Assembly decreed a reform in time as well Our September as in government. pies the same situation in the Calendar as one half of their respective Vindemaire, or Vintage month. The accession of a regular government restored the use of the Gregorian Calender. There are a few remarkable days in September, rendered so by the observance of the Catholic Church, the 14th, or the feast of the Exaltation of the Holy Cross, or Holy Rood day, has ever been celebrated with great solemnity; it would, however, be difficult to assign a reason why the custom of nutting was attached to this day; so general indeed, was this custom formerly, that it was deemed unfortunate to omit it. Grim the Croydon Collier, reminds us-

"This day, they say, is Holy-Rood day; And all the girls are now a nutting gone."

The only connection that exists between a day devoted to religious services and the past time of nutting, would appear to be in the circumstances that nuts are ripe about this season. In Kidderminster, a town of Worcestershire, in England, a custom is practised of flinging apples and cabbages at one another on this day-a ceremony, to announce which the bell in the turret of the town house used to ring. We leave this pelting custom to the antiquary!

The 29th of September, or the day of St. Michael and All Angels, is a day well known in England as one of those quarterly periods when rents are paid, houses let and quitted, and agreements dated from; it is moreover celebrated by the custom of eating geese, which is general throughout the kingdom. The poet Churchill remarks-

"September, when, by custom's right divine, "Goese are ordain'd to bleed on Michael's shrine." It has been asserted, that a day was se-

lected for the particular honor of Geese, (by eating them?) for the share they contributed in the preservation of the Roman

September has been marked by the occurrence of several important events; such as the battle of Poictiers in 1356, the formerly belonging to Persia, now to Rusbattle of Newbury, in 1643, the great fire sia, there is found a perpetual, or, as it is

in 1800, the surrender of Copenhagen in 1807, and the battle of Borodino and the burding of Moscow in 1812.

William the Conquerer, Charles the Vth of Germany, Cromwell, General Wolfe, C. J. Fox, Lord Thurlow, the poets Ariosto, Thomson, Sterne, Prior, and many other illustrious characters died on this month.

Four Days Meelings .- These are the days of Four Day Meetings, Conventions of all sizes, Convocations to do every thing, from the manufacturing of cotton, up to the saving of souls. The newspapers all around us are teeming with accounts of "Four Day Meetings," "Revivals," &c. &c. Individual efforts, quiet and unobtrusive, are entirely out of fashion. If a man, or a woman either, wants to pray, and do something good and pious, the closet, or even the quiet church is the last place to go to. They must hurry to some wild woody place-some cross road --some valley, through which "bubbles the noisy brook"--and there, by platoons, pray and preach, and tear and astonish, and excite themselves and others into the wildest frenzies. The sick are abandoned to the efforts of nature the poor are neglected-even the daily labor of the husbandman and mechanic is suspended at the call of these fanatics and travelling "Peter-the-Hermits," who are flooding the whole country—setting at defiance public opinion—bringing into disrepute our holy religion, and its sincere but unostentatious professors.

Is this religion? Is this piety? Is this doing as we would be done by? By no means. There is an intellectual, or rather religious cholera morbus broken out among us-it rages throughout the whole country-it enters into every private family-it breaks up industry and suspends the best feelings of the human heart. A great and concerted attempt is made to break down and control the genuine spirit of the nation—that noble spirit which achieved our liberties. The Church and State party having been foiled in controlling or directing the operations of Congress and of legislation, have now turned their attention to another mode of attaining power. Under the excitements of "four day meetings," "revival meetings," and the whole train of such assemblages, the politico-religious faction are now driving on at the rate of fifty knots an hour. Let any one go into the country for one month, and he will see the effects of these fanatics. Families are broken up, trade is suspended the harvest frequently neglected-idleness encouraged and the most indecent conduct sometimes passes for the influence of the holy spirit. Is it not time for every free spirit-for every honest Christian-for every generous patriot, without distinction of political party or sect, to take at once an elevated stand against this flood of fanaticism-culpable excitement-and ultimate demoralization which is now spreading over the country Is it not remembered that no later ago than the last "4th of July," a concerted attempt was made by these men to abolish the celebration of that sacred birth day of American Freedom? Shall the United States be permitted to degenerate into a nation of hypocrites-canters-and such like destroyers of the majesty of the human intellect-without a struggle being made by independent men to restore a sensible and manly tone to society?

Let us not deceive ourselves; the ambition of these men was not destroyed, not even discouraged, by the manly stand taken by Congress under the influence of Col. Johnson's admirable report. They have only changed their policy-not their principles. We must keep a sharp lookout: the enemy is in the field more powerfu'ly aided than ever. Shall we, then, be idle and indolent? We hope not. Let the people move--let public opinion work a reformation-and let the mora! and truly pious portion of the people, those who are disposed to worship their Creator in sincerity and truth, whose acts, and not their professions, prove their piety and worth, unite in resisting the wild fanaticism which is running throughout the land, and threatens a reaction alike dangerous to morality and religion .- N. Y. Cour. and Enq.

Mormonites .- The Hampshire Gazette says-A lady from Ohio informs us that many of the Mormonites in Geauga county have started for the promised land in Missouri; some of them passed through the town in which she resides; their language was-'We have left Babylon, and are going to Mount Zion.' Among those who have embraced the doctrines of these fanatics are two merchants, and some respectable farmers. One man joined them whose property was estimated at 7,000 dollars. The lady to whom we have alluded found in the Lake steam boat a Mormonite woman on her return to Beston .-She said she had made a journey all the way from Boston to Ohio, to investigate the subject of Mormonism, and had satisfied herself that the Mormon bible was a revelation from God, and the leaders true prophets. She stated that others from Boston had become converts to the new system. She believed that the Mormonites could perform miracles. When asked if she had seen any miraculous operations, she replied that she had seen a person who was very sick suddenly restored to health. On other subjects she conversed like a sensible, pious woman. She stated that she was a Methodist when she left Boston.

Perpetual Fire .- In the Peninsula of Abeheron, in the Province of Schirwan,

of London in 1666, the capture of Malta | there called, an eternal fire. It rises or has risen from time immemorial from an irregular orifice of about twelve feet in debth, and one hundred and twenty feet in width, with a constant flame. The flame rises to the height of six or eight feet, is unattended with smoke, and yields no smell. The finest turf grows about the borders, and at the distance of two toises are two springs of water. The inhabitants have a veneration for this fire, and they celebrate it with religious ceremonies.

Dr. Knex .- We find the following in a London paper:-"The Right Rev. William Knox, Lord Bishop of Derry, is dead; it is the richest see in the world, and the right of appointing to it devolves on the crown, or on Lord Grey. To this Bishop belongs 96,000 acres of land, and the right of appointing to 52 parishes, varying in value from 200 to 300 pounds per year. The annual rent of the see is not less than 20,000 pounds. It is a principality in point of wealth, power and influence .-The London Morning Post foretells that Lord Grey will give it either to Hon. Richard Ponsonby, his brother-in-law, or to Dr. Grey, Dean of Hereford, his brother." The prognostic of the London Post is confirmed. By late advices in the London papers, we perceive that Earl Grey, the Whig Premier, has given the see to his brother, the Dean .- U. S. Telegraph.

[From the Winchester (Va.) Republican.] SUDDEN DEATHS.

The sudden death which so lately struck down one of the most distinguished Virginians, and which has caused so deep a feeling in this community, was strikingly similar to that of Thomas Addis Emmet .-That gifted and ardent advocate was engaged in a cause of high importance—he had devoted nearly all the previous night to its examination; he entered "the theatre of his intellectual victories" in high health, and began an argument in which he displayed unwonted vigor and brilliancy, when suddenly he sunk senseless upon a chair, and in a few hours was a corpse! When such men are taken away in such a manner, the event is fraught with sublimity. Death is awful when he stands by the bed of the humblest and obscurest-he is awful when he summons the great and the good from the couch where they have long waited his coming, in disease and in pain; but he is doubly and trebly awful when he rushes suddenly upon the great man, in the very arena of his usefulness and renown, grapples with him in his strength, and subdues the intellectual conqueror on the stage of his triumphs. It would seem as if he sought his uncommon prey in no common manner, and chose to show his power by striking down the talented and high-hearted in the face of day, and before the admiring circle of which they form the brilliant

Nor are Mr. Emmet and Mr. Powell the only instances in our country's history of shining lights suddenly extinguished. The late William P. Van Ness, one of the most profound jurists and most amiable men, after a morning of intense study on a case of great moment, sat down to partake of a friend's hospitality, in usual health and cheerfulness; when, on a sudden, his countenance underwent a change and in another moment a corpse was seated at the festal board!

Equally impressive was the death of De Witt Clinton, and wide was the dismay it spread over his native state. He expired with his pen in his hand, in the midst of his official duties, and while the field of honorable ambition still lay fair before him. One blow, and the bright intellect slumbered-the noble frame was prostrated: a few hours and the heart was cold-the spirit had departed.

Thus, too, fell the exalted Pinckney, the pride of Maryland-in the heat of intellectual conflict, and with the flush of victory on his brow. Thus fell Sheffey of Virginia; and thus, also, fell Webster of New Hampshire; to whose memory Fame would have been more just, were it not that she overlooked him in wreathing honors for his distinguished brother.

Happiness is founded in Rectitude of Conduct.

All men pursue Good, and would be happy, if they knew how: not happy for minutes, and miserable for hours; but happy, if possible, through every part of their existence. Either, therefore, there is a good of this steady, durable kind, or there is none. If none, then all good must be transient and uncertain; and if so, an object of the lowest value, which can little deserve either our attention or inquiry .-But if there be a better good, such a good as we are seeking; like every other thing it must be derived from some cause; and that cause must be either external, internal, or mixed; in as much as, except these three, there is no other possible.-Now a steady, durable good cannot be derived from an external cause; by reason, all derived from externals must fluctuate as they fluctuate. By the same rule, not from a mixture of the two; because the part which is external will proportionably destroy its essence. What then remains but the cause internal; the very cause which we have supposed, when we place the Sovereign good in Mind—in Rectitude of Conduct?—Harris.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

A SERMON on the above text, by Rev. T. F. King, second edition, for sale by P. SHELDON. Gardiner, Aug. 31.

MAYNARD & NOYES'S INK POW-DER AND LIQUID INK. In 1818, the man-ufacturers determined to furnish the American public with Ink Powder and Ink, which should satisfy those who apply it to the most important uses in banks, public offices, schools, &c. and succeded most fully, as the following testimonials will show:

American Bank, Boston, Aug. 18, 1831.

Messrs. MAYNARD & NOTES,
Gentlemen—I have been using your black liquid lak
in this Bank for 2 years past, and have no hesitation
in pronouncing it superior to any I have heretofore
used.

WM. H. ODIORNE, Cashier.

Particle of Respectfully yours,
May Description of the superior of the s

W. H. ODIORNE, Cashier.

Regisler of Deeds' Office. Boston, June, 15, 1830.

Messrs. Maynard & Novys,
Gentlemen—Having used your Ink about seven years, I have the pleasure of informing you, that it ful-

years, I have the pleasure of informing you, that it fully answers my expectations; and from the appearance of the Records in my office, I am satisfied that it is superior to any I have ever used. It flows well and gives a beautiful permanent black.

Yours, respectfully, HENRY ALLINE.

Cheshire Bank, Keene, N. H. Jan. 1, 1831.

Mesars. MAYNARD & NOVES.

Cheshire Bank, Keene, N. H. Jan. 1, 1831.

Messrs. MAYNARD & NOYES,

Gentlemen—Yours of Dec. 27, was duly received; in reply to which I briefly state, that I have used the Ink Powder manufactured by you, and no other, for more than ten years last past. I think it makes the best Ink I ever used, and while the quality remains pure, I shall not think of looking for any other kind.

Yours, respectfully, N. DANA, Cashier.

Bank of Michigan, Detroit, July 5, 1830.

We have used Ink, prepared from Messrs Maynard & Noyes's Ink Powder, for several years past, and are quite satisfied with it. It flows easily from the pen, and has a brilliancy and permanency of color which are not commonly found in other Ink.

C. C. TROWBRIDGE, Cashier.

BEWARE OF COUNTERFEITS. We are sorry to have to add to the above testimo-nials the evidence of COUNTERFEITERS who, by selecting it for imitation, declare their opinion that it stands foremost in commanding a ready and extensive sale. To enable purchasers to distinguish the genuine from the counterfeil and thus protect themselves from the fraud, the manufacturers have adopted a NEW LA-BEL, composed of intermingled colors of black and

For sale by P. Sheldon, Gardiner, and C. Spaulding, Hallowell. 4 mo. 38.

Guardian's Sale.

To be sold at Public Auction at the house of Nancy Jackson in Pittston, by virtue of a license from the Probate Court for the County of Kennebec, on Monday the thirty-first day of October next, at three of the clock in the afternoon, the whole or so much of a certain piece or parcel of land of Margaret Jackson, Joseph Jackson, William Jackson and Louisa son, minors of said Pittston, as will produce the sum of two hundred and fifty dollars for accruing expenses for the payment of the just debts from said minors, including ten dollars for incidental expenses—said Land lying in said Pittston and bounded as follows: Northerly by Ephraim Hunt's land and westerly by land of Jacob Bailey, containing about fifty acres more or less and being the same land conveyed by James Morris of Pitston to Joseph Jackson the twenty-eighth day of December, 1822.

NANCY JACKSON, Guardian. Pittston, Sept. 28, 1831.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of MICHAEL TAPPAN, late of Gardiner, in the county of Kennebec, yeoman, deceased, intestate, and has undertaken that trust by giving bond as the law directs:—All persons therefore, having demands against the estate of said deceased are desired to exhibit the same for settlements and all included. tlement; and all indebted to said estate are requested to make immediate payment to E. SAWYER TAPPAN, Adm'r.

Gardiner, Aug. 8, 1831.

WHITE MARBLE GRAVE-STONES. WHITE MARBLE GRAVE-STONES.

A FEW pairs of superior white Marble GraveStones from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who may wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from a extensive establishment and will be said shear. opportunity. The stones are a consignment from extensive establishment and will be sold cheap.

Apply to P. SHELDON.
Gardiner, May 10, 1831.

Wanted,
30,000 BUSHELS of POTATOES, delivered in good Shipping order, at Long Wharf in Gardiner, or at the Starch manufactory.
On hand and for sale, at the Store on the same Wharf, 100 hhds. Liverpool SALT.
R. H. GARDINER, Jr.
Gardiner Sent 28, 1831. Gardiner, Sept. 28, 1831.

LIST OF LETTERS
Remaining in the Post Office, Gardiner, Maine,
September 30, 1831.

Amos Andrews, Micajah Hanson, Jery Hodgdon, Mary Hodgdon, John Holmes, Caroline Berry, Samuel F. Blair, William Bell, Edward Jarvis, B. Burnap. Eliza B. Kimball. Phebe Baker, Alfred Brackett, Hannah Knox, 2, Hanes Learned, 2, Palmer Branch, Daniel Brookins, Mary Mellus, D. L. Milliken, 5, D. L. Million. Charles O. Connell, Whitefield, Isaac Cowin, 2. Welcom Partridge, Isaac Cook, Olive Dawes, Zebulon W. Douglas, Howard Perkins, Hannah Richards. George H. Dearborn, 2, Thomas J. Foy, John P. Flagg, William Fuller, John Russell, Dan'lRobinson, Richmond John A. Rollins, Richmond William S. Robinson, Sheldon & Dickman, 2, Daniel R. Follan Rebecca Graves, Caroline Sanborn, Keziah Gray, Thaddeus Hildreth, 2. Richard B. Sewall.

Levi Hunting, Oct. 1, 1831. SETH GAY, P. M. Miller Wanted.

Samuel Howman, Gorham Hamlin,

Charlotte B. Wing, Daniel Whiting, Jeremy Wyman, William Young.

A FAITHFUL and steady young man is wanted to take charge of a Grist Mill in Braintree, Mass. One who can bring recommendations from his last employer and from the Selectmen of the town where he last resided will receive good encouragement by applying to JONAS WELSH, Esq. Braintree, Mass. Further information may be had on inquiry at the office of the Christian Levil. Further information may be had on inquiry at the fice of the Christian Intelligencer, Gardiner, Me.

SHOE-MAKERS WANTED. WANTED immediately, by the subscriber, four Journeymen shoemakers, to whom good wages and constant employ will be given. None but temperate and genuine "working men" need apply. Also, wanted, two active young lads as apprentices.

BENJAMIN WEYMOUTH.

Gardiner, August 18. 23

Pocket-Book, &c. Lost.

OST on Sunday last, at the Stage Tavern in
Portland or between Portland and Brunswick, a
small red Morocco POCKET-BOOK, containing 7 or
8 one dollar bills and some small change, Also a small small red Morocco POCKET-BOOK,
8 one dollar bills and some small change, Also a small
Thibett SHAWL. Whoever has found the above articles will be liberally rewarded by forwarding them to
October 14.

Wanted To charter immediately a vessel of an easy draft of water from 80 to 100 tons burthen to take in on this river Lumber and Salt and go to St. Marks river, Florida. The cargo and one passenger are now ready. A back freight of cotton will be offered. Enquire at

this office, or Joseph Ladd, Augusta. Aug. 29, 1831. A FEW barrels of superior quality superfine FLOUR for sale by P. SHELDON. CHRISTIAN PREACHER,

UNIVERSALIST REGISTER.

UNIVERSALIST REGISTER,

No sect of Christians is so destitute of volume of Sermons for the use of individuals, families, sociaties, &c. as ours. Indeed, we know of but one volume of Universalist Sermons in existence. At the natime, considering the comparatively small number of preachers in the connexion, there is no denomination of published sermons as the Universalist. Proposed by a desire to meet an acknowledged wast, and yielding to the advice of many of our most devote the publication of Original Sermons in monthly numbers, printed with a view to binding at the expiration of the year. The object was to put into the hands of Universalists one or two new Sermons every ment, and thus to furnish them with a volume annual, smitted to the religious instruction and edification of the common brotherhood. To give as much variety to the work as possible, the last two pages of the cover on tain a statistical Register of all events generally interesting to the order, with short expositions of arripur texts and other seasonable and interesting matter.

The work has now (October 15th) attained in the number; and, as far as we can learn, has been will approved and accentably received and earn, has been will approved and accentably received and a

The work has now (October 15th) attained in the number; and, as far as we can learn, has been well approved and acceptably received amongst the breakers in the different States of the Union—for it circulates more or less in all. These numbers have contained Sermons by Rev. Messrs. Dean, Rayner, Whitemore, Loveland, S. R. Smith, Paige, H. Bakon, M. Resce, King, Farmsworth, Willis, Le Fevre, Moorthoskins, Balfour, Cobb and Drew. Two more makers will complete the present volume.

Hitherto the work has been published at a comies, able risk and expense on the part of the publisher-arisk and an expense which he is not able to multiply without the kind efforts of the friends of Universalism in its behalf. The circulation for the first year, has indeed, fully comilled his expectations.

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able risk and expense on the part of the publisherarisk and an expense which he is not able to mutia without the kind efforts of the friends of Universitian in its behalf. The circulation for the first year, his indeed, fully equalled his expectations; but an increasing in January, 1822, is indispensable. This increase he is satisfied may very easily he secured, if Agon, and other friends will perform for the publication much of a seasonable friendship as to mention the naject to brethren in their neighborhood and endang (without urging, which he does not wish for in any case) to procure a few additional names as subscriben for the work. As they wish well to the interest our common cause, and would not be unwilling that the publisher should be enabled to do even better juice to the publication in future, he makes an appeal to their religious patriotism and friendship. Any passon out of the commonwealth of Maine, who will do tain ten subscribers, and remit the pay therefor, for expense to the publisher, shall be entitled to be copies of the PREACHER, as long as that number of subscribers continue to receive the work and to compy with the terms. Agents and others in Maine sill be entitled to one copy gratis for every ten subscriben. This distinction is made on account of the increased patronage on copies sent out of the State, in the hog that the second gratis copy, allowed to those out of the State, will be disposed of for the benefit of subscriben. This distinction is made on account of the increased patronage on copies sent out of the State, in the hog that the second gratis copy, allowed to those out of the State, will be disposed of for the benefit of subscriben. The Ferms of the work are \$1 per year—payable in all cases in advance, or on the reception of the first No. All letters, containg a reminitance of a leasure that the second gratis copy, allowed to those out of the State, will be disposed of for the benefit of subscriben. The Terms of the work are \$1 per year—payable in all cases in advance, or on th

the Gennis of Liberty, Jamestown, N. Y.; Res. J.C. WALDO, Editor of the Sentinel, Ciminimati; Res. A. C. I HOMAZ, Philadelphia; J. PARKER, Esp. and Rev. J. B. PITKIN, Richmond, Va.; A. C. KEER, Esq. P. M. New Orleans; Rev. WILLIAM A DRIR, Augusta, Me. (Editor of the Christian Intelligence at Gardiner, and the publisher of the Preacher,) of to any of the more local AGENTS mentioned in the fill list on the covers.

list on the covers.

** * It is particularly desired, that the names of me subscribers for the Preacher should be returned to the publisher by the 15th of December next.

WILLIAM A. DREW.

Augusta, Me. Oct. 15, 1831.

New-England Magazine.

THE subscribers published, on the first day of July, the first number of a periodical work, entitled it NEW-ENGLAND MAGAZINE, to be continued monthly and published on the first day of the month.

Price FIVE DOLLARS.

The readers of the New-England Magazine will pro-

The readers of the New-England Magazine will preceive that it is arranged on a plan somewhat different from that of any portodical work now published in the United States. It does not consequently, assume to a rival to any existing publication. It is intended to occupy a station in the ranks of American periodical, which seemed to be vacant, and to ask for no other pertion of the popular factor than it may be thought of serve, independent of all its cotemporaries.

We make no promises of improvement; but we extertain hopes, that as the New-England Magazine shall increase in age, it may go on "from streight".

increase in age, it may go on "from strength in strength," till it shall attain a vigorous membod.—Gentlemen of education and talent, whose name we do not feel at liberty to make public, some who had already enjoined the voluntary approbation of the public in its fullest fruition, have engaged to become contributors. On the full imment of these engagements we have the most referring the contributors. prace the most perfect refinence, and such fulliment in enable us to select for future numbers, from a more more copious supply of materials. Contributions of original papers are solicited—not gratuitously-fit we inted to pay for those which we publish, and, of course, while we open our hand to receive, or not terms, we shall feel no besitation in rejecting whaterer

e may deem unsuitable to our purpose.

In the second department of the Magazine, entitled Monthly Record, there will be found, heales copies notices of recent publications, political and statuted notices, believed to be worthy of preservation, and second notices, believed to be worthy of preservation, me ful for reference in a form more convenient than that of a common newspaper. A selection of interesting facts which it is not convenient to arrange under descriptive heads, are thrown promiscuously together, under the general title of Miscellanies. These articles are derived, mainly, from the newspapers and other journals, sources, which, being open to all, are not elien queted, nor always known. If any credit be due to the portion of the Magazine, and it is believed that it is not be thought useless by readers in general, it amounts to no more than the praise which industry may always claim for having been a gatherer of scraps and kagments, and placing them where they may be found when called for. The Literary Notices are prepared expressly for this work, and are intended to afford a glance at our current national literature, without several mational literature, without several mation of the several mation glance at our current national literature, without se-suming the form of elaborate criticism, or aiming at

The work may be seen, at the bookstores of the Agents, where subscriptions will be received.

Boston, July 1821 Boston, July, 1831.

Subscriptions received by P. Shelbon, Gardinet.

FOR SALE.

FOR SALE.

HALF PEW No. 26, in the Methodist Meeting
House will be sold at a reasonable discount to
ny one who will apply soon to the owner.

A. SMALL.

Gardiner, Aug. 18, 1831.

CHRISTIAN INTELLIGENCER.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

will be charged.

Twenty-five cents each, will be allowed to any agent, with the charged to any agent, and the charged to any

Twenty-five cents each, will be allowed to any subor other person, procuring new and good subscribes;
and ten per cent, will be allowed to agents on all menies collected and forwarded to the publishers, free of
expense, except that collected of new aubscribers, for
the first year's subscriptions.

No subscriptions received for less than six months,
and all subscribers are considered as continuing their
subscriptions, unless a discontinuance is expressly of
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No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of propagate.

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